

Editor's Notes

Our June 2017 issue sees the completion of the final phase of the infrastructure building of *Social Science Diliman: A Philippine Journal of Society and Change (SSD)*, a project which we have undertaken since June 2016.

Along with *SSD*'s new and bold, daring and very contemporary “look”, designed by none other than Karl Castro, one of the Philippines' best graphic designer, we have reinvigorated not only our international advisory board but also our editorial board.

We wish to take this opportunity to warmly welcome our newest members: Director Karl Ian Uy Cheng Chua of the Japan Studies Program, Ateneo de Manila University; Adjunct Senior Fellow Reynaldo C. Ileto of the S. Rajaratnam School of International Studies, Nanyang Technological University (NTU), Singapore; Publishing Director Paul H. Kratoska of the National University of Singapore Press (NUSP); and, Associate Professor Koki Seki of the Cultural Anthropology and Southeast Asian Area Studies, Hiroshima University, Graduate School for International Development and Cooperation (IDEC), Japan.

We have also successfully transitioned into a new citation style guide based on the *Chicago Manual of Style*. A new Style Sheet accompanies this citation style to guide authors in preparing their manuscript.

Generally open-themed, we are very fortunate to feature in our current issue three articles that are commonly derived from the larger idea of society, or that according to Raymond Williams, is our “most general term for the body of institutions, and relationships within which a relatively large group of people live or interact (1976, 291). These three articles are: Jeanette L. Yasol-Naval's “Environmental stewardship and community seed banking: An analysis of

stewardship in theory and on the ground”; Grace Barretto-Tesoro’s “Ceramics make strange bedfellows: The contributions of the Oriental Ceramics Society of the Philippines to Philippine archaeology”; and Marlon S. Delupio’s “‘Ang sugo ng bayang api:’ Si Benigno Ramos at Misyong Sakdal sa Kasarinlan (1932-1933).”

Yasol-Naval’s “Environmental stewardship and community seed banking: An analysis of stewardship in theory and on the ground”, examines the conceptual dimensions of environmental stewardship, or the responsible use and protection of the natural environment through conservation and sustainable practices. She anchors her study on three fronts: neo-Platonism, a philosophical tradition often described as “mystical” or religious in nature, based largely on the works of Plotinus; Patrick Dobel’s theology of nature based on a 2000 year old tradition of stewardship as an ethic to develop and defend environmental stewardship (Dobel 1977, 906); and, Aldo Leopold who championed environmental stewardship based on his land ethic philosophy or man’s relation to land and the animals and plants which grow on it (Leopold 1949).

From her ethnographic work, Yasol-Naval shows how these conceptual frames may be operationalized by citing three barangays in Bilar, Bohol: Campagao, Cansumbol, and Zamora, which practice Center-based Community Seed Banking (CCSB). Based on this novel approach, she argues that stewardship should be part of the imperatives of the ethical framing of policies and programs implemented on environmental conservation.

Barretto-Tesoro’s “Ceramics make strange bedfellows: The contributions of the Oriental Ceramics Society of the Philippines to Philippine archaeology”, elucidates how a social organization with a specific and defined membership could go beyond its main purpose. Through the example of the Oriental Ceramics Society of the Philippines (OCSP), an organization of private collectors and ceramic enthusiasts interested in the study of foreign ceramics recovered in the Philippines, Barretto-Tesoro shows how OCSP has provided both academics and non-specialists with valuable information on ceramic technology and ceramic trade that archaeologists could utilize to better interpret the past in general, and Philippine history, in particular.

Delupio’s “‘Ang sugo ng bayang api:’ Si Benigno Ramos at Misyong Sakdal sa Kasarinlan (1932-1933)”, illustrates one of the several facets of the Sakdal Movement, a political peasant and urban worker’s organization founded by Benigno Ramos in 1932. Set in the period of the Filipino campaign for independence in the twentieth century, Delupio highlights the Sakdal’s own campaign for independence within the context of the United States’ imperial power working its way in and through the agency of Filipino elites, particularly Manuel L. Quezon, Sergio Osmeña, and Manuel Roxas.

Through primary sources, particularly the Sakdal newspaper, *Pahayagang Sakdal*, and the Sakdal poetry, which contextualizes not only their independence campaign but also their views on Philippine history and the Filipino struggle for independence, Delupio also casts light on the leadership of Benigno Ramos and his role as the Sakdal representative in the Philippine campaign for independence. In doing so, Delupio has reemphasized the tenacity of the Philippine movement for independence as the only viable solution to the problem of breaking free from the American stranglehold on the Philippine economy in particular, and Philippine society in general (Milagros Guerrero 1968, 41). The Sakdal Movement is as relevant as ever, given the Philippines' persistent problems of agrarian unrest, unequal distribution of wealth, and the continued dominance of the oligarchy, problems which formed the core of the Sakdal's fundamental platform; and contemporary Philippine history's dilemma with regard to nation-building and the "question of heroes".

While working from similar terrains, these articles remain diverse and in their diversity constitute a complex narrative that affords glimpses into the sociopolitical contexts that are not mere backgrounds of each work but are essential ingredients that shaped a philosophical tradition, an organization, as well as a social movement that altogether, through an interdisciplinary approach, could yield perspectives that may still be able to generate further meanings and applications. Hopefully, in the process, the key issues of the past that are still being addressed even now will also make us reflect on the major concerns of the twenty-first century.

Thank you and happy reading, everyone.

Ma. Mercedes G. Planta

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